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they were even to go so far as to refuse employment to any who did not attend a Sunday school regularly, when they had it in their power to do so, they would be performing no more than their duty. Such a regulation has been attended with the best effects at the White-House school, where all the workers in the manufactories in that neighbourhood, who require instruction, must attend on Sundays on pain of losing their employment.

The conduct of the Messrs. Grimshaws has been highly praiseworthy in the establishment of the school at the White-House, and in the manner in which it is conducted. It is a shining example to all others under similar circumstances. They have a daily school attended by near 100 scholars, and a Sunday school attended by upwards of 200. This, in a country place, at a distance from any town, is a most important circumstance for the consideration of the inhabitants of Bangor and its neighbourhood. Knowing that your valuable miscellany is read by many persons there, I have taken the liberty of throwing out these few loose hints, in the hope that they may tend to rouse the benevolence of the inhabitants, and that they shall not be among the last in the county to shew themselves alive to a work of so much importance to the well-being of society.

I am, Gentlemen,

Yours, &c.

D.

Belfast Jan. 1, 1814.

N.B. Since writing the above I have understood that a Sunday school is commenced, at which about 100 children attend. The proprietors of the Cotton Mill should immediately give notice to their workers that they will not give employment to any who do not attend the

school, or cause their children to attend that or some similar institution.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,

HAVING, for a considerable time past, been an attentive observer of the Lancasterian institutions, I am not ignorant of the principal objections which have been made to those truly useful establishments. And, because some of them have the appearance of plausibility, it may not be amiss to say a few things on the subject.

It has been said, that Lancaster's system has too much of the military air about it. Why this should be objected, I know not, unless it is apprehended, that boys educated in this way may become passionately fond of the military life. Now, I really cannot see any thing in common between the military life and Lancaster's system, except the order which is observed. The children are taught to act together, and to do the same thing at the same time. But, though soldiers act in a similar manner, surely it is not to be supposed, that the slate exercise will naturally lead a boy to wish to handle a musket; or the orderly walk observed in school, to wish to join the march of an army. These points of similitude can never generate such a passion. Children recently admitted into the Lancasterian schools, are pleased and entertained with the novelty of the scheme; but, in a little time, that impression wears off, and no particular predilection appears to prevail, except what is dictated by a sense of the convenience and utility of the system. Mr. Lancaster has even guarded against the possibility of any unfavourable impression, by declining

the use of all terms that have the least connexion with the military art.

Where the objects are so totally different, it is not to be supposed, that any feeling common to both, can occupy the mind. Were there a school formed, in which boys should be taught the manual exercise, and the several evolutions proper to the military art, it cannot be doubted, that an education in such a seminary would be an excellent preparation for a military life. But in a seminary where only *that* species of order and discipline is observed, which is immediately subsidiary to the progress of the children in *learning*, it cannot be supposed, that any military ideas can spring up in their minds. It is much more probable, that those who learn to dance, would incline to be dancing-masters, or those who learn mathematics, to be surveyors of land, than children educated at a Lancasterian school would incline to become soldiers. For here the connexion is much more obvious. Yet this has never been a subject of complaint. In fact, the objection seems to have originated with those, who were determined, at all events, to raise objections. So far from thinking there is any thing in Lancaster's system which would incline boys to enlist, I am confident, that the habits of order, industry, and diligence, which they acquire, under the new mode, together with the improvement in morals, in religion, and learning, which is so particularly regarded, will preserve many young men from that idleness, vice, and dissipation, which lead them to despise parental authority, and to join the army, which (it is well known,) is the general receptacle of the dregs and off-scourings of human society.

Objectors also find fault with some of our punishments, particularly the pillory. They say, that to put a

boy in the pillory in school, is to train him for the pillory when he grows to be a man. This objection is also perfectly groundless. If the pillory have its effects on a boy, in restraining him from folly, idleness, and mischief, in school, it is evident, that this will contribute, for so much, to make a boy grow up to be a good man. Of course, this method of correction will tend to *save* a man from becoming the victim of legal punishment. If, again, the pillory have not its effect on a boy, this punishment is not repeated. Other modes of punishment are resorted to, to subdue a refractory spirit, and bring a boy back to a sense of duty. So that, on no supposition, can this fanciful apprehension be in any sense realized. Indeed, if there were any force in the objection, it must bear with great force against the punishments enacted by law. According to this, the punishing with the pillory, or the scourge, will be only training men to be the future subjects of those punishments.

I have said as much as the subject merits. I shall therefore close this letter by expressing my surprise that no Lancasterian school for the education of children of a higher order has yet been established. If the system of discipline be good for children of one class, why not for children of every class and denomination? Certain I am, that for children of from five to seven years of age, no mode of education can be better. The active employments of the school are perfectly congenial to the restless dispositions of little children; and I am convinced that they would learn to spell in one half the time by this mode, that is employed in any other. Were I a teacher, I would to-morrow open such a school in the town of Belfast.

A.Z.